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THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH  
*published to promote the preserving  
of church records and the writing  
of parochial and diocesan history*

Fall 2011

Vol. XLIX No.4

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## Christ and Culture in Eastern Oregon: Reflections of the Episcopal Church East of the Mountains

*This speech by the Rt. Rev. Rustin Kimsey was given on  
16 June 2011 at the National Episcopal Historiographers  
and Archivists Meeting in Portland, Oregon.*

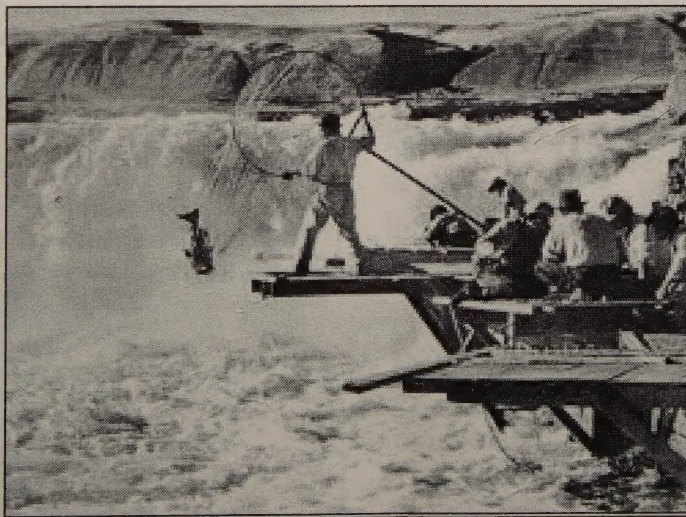
I am grateful for being asked to share this time with you.  
I would begin with a verse from John's Gospel I over-  
looked for many years and has become the lynchpin of  
how I think about Jesus, about us, the Body of Christ,  
and about life. It is verse 15 of the 15th chapter: "No  
longer do I call you servants for the servant does not  
know what his master is doing; but I have called you  
friends, for all that I have heard from my Father I have  
made known to you."

Gretchen, I and our three children were born and raised  
in eastern Oregon. Our par-  
ents were strong Episcopali-  
ans. My father was con-  
firmed by the first bishop of  
Eastern Oregon in about  
1915 and my mother's fa-  
ther was a Methodist parson.  
I was ordained deacon and  
priest in 1960, served three  
communities, and was  
elected bishop in 1980; our  
entire ministry being in east-  
ern Oregon. I retired in  
2000. We have lived in The  
Dalles, 80 miles upstream  
from Portland, for forty

years come July 2011. Ten miles further upstream on the  
Columbia River one of the world's significant natural  
wonders existed: Celilo Falls. Prior to hydroelectric dams  
on the Columbia, 10 to 16 million salmon and steelhead  
would migrate to their ancestral birth places each year.  
Once one of the most significant native fisheries in the  
world and one of the oldest continuous dwelling places  
for native people in North America, Celilo Falls disap-  
peared in 1958 as the back waters of The Dalles Dam  
inundated it.

The date given to the beginning of the Oregon Trail mi-  
gration is 1843. Lewis and Clark had returned to St.  
Louis on 23 September 1806, just 37 years before one of

the largest migrations of  
people of European ancestry  
occurred. Tens of thousands  
came to the Oregon terri-  
tory—50,000 in one year.  
They obviously trekked  
through eastern Oregon ini-  
tially but few settled here in  
that first wave of migration.  
The Willamette Valley was  
their destination. 1847 was  
the year my people came,  
Methodists and Baptists  
they were, and settled near  
Salem. My great, great  
grandmother, Mandanna



Celilo Falls on the Columbia River before The Dalles Dam.  
Photo courtesy Oregon Historical Society.

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## Summary of the Portland Conference

They came from Hawaii to Maryland, Arizona to Maine, some 50 diocesan and parish archivists and historiographers as well as folk simply interested in church history. They came to learn, share, and enjoy each other's company.

Billed as "Eden, the End of the Oregon Trail," the conference began on Tuesday, 14 June, with a reception at The Close, the headquarters of the Diocese of Oregon, and a tour of its thirteen acres of landscaped gardens. Choral Evensong was sung in the chapel of St. Mary the Virgin at the Close, with music by members of the Portland Bach Cantata Choir. A festive reception followed the service. The conference ended Friday, 17 June, with rousing luncheon entertainment provided by the Rev. Lawrence Crumb, who regaled members with his witty song-parodies and his own piano accompaniment.

Wednesday was spent in touring the lush Willamette Valley. In addition to historic sites, members enjoyed visiting the Mount Angel Benedictine Abbey and Library, with its archives and rare book rooms, and attending vespers in the Abbey Church. The day ended with dinner at the Glockenspiel Restaurant Pub in the German community of Mt. Angel. The next day, members met at historic Trinity Cathedral, where conferees heard the Rt. Rev. Rustin Kimsey's paper on "Episcopalians in Oregon." "Rusty" is the retired Bishop of Eastern Oregon and a native Oregonian. Jean Terepka presented a paper on "The Rev. William Richmond, First Missionary to the Oregon Territory." Historian Ann Weikel offered a guided tour of the Cathedral.

This was followed by a Eucharist in the Cathedral church, presided over by Bishop Michael Hanley, the present Bishop of Oregon, with a homily by Bishop Bob Ladehoff, retired bishop of the Diocese. Music was provided by Canon Musician Michael Kleinschmidt and again by members of the Bach Cantata Choir. After lunch, members enjoyed a birthday celebration of NEHA's 50 years, complete with birthday cake. In the afternoon, presentations were made by author Greg Nelson on "The Rev. Reuben Nevius, Pioneer" who started more parishes in the northwest than any other priest; and the Rev. Martinus Cawley, Trappist monk, on the "Indian Journal of the Rev. R. W. Summers."

On Friday morning, after NEHA held its annual business meeting, the Rev. Dr. John Rawlinson of the Diocese of California led workshops on "Archival Methods" and "Writing a Parish History." The conference ended to the notes of the Rev. Lawrence Crumb's witty songs, "And a good time was had by all."

*A. Margaret Landis, Richard Van Orman and Philip Ayers*

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Deadlines for 2011-2012:

Issue	Submission Deadline	Bulk Mail Date
Winter 2012	15 November 2011	13 January 2012
Spring 2012	15 February 2012	20 April 2012
Summer 2012	1 May 2012	29 June 2012
Fall 2012	15 August 2012	12 October 2012



**Christ and Culture,** *continued from page 1*

Smith Kimsey, was pregnant with my great grandfather on the journey, a man who was to become an Episcopalian and hence, responsible for my being here with you today. Gold was discovered in Sutter's field in California in 1849 and strikes soon followed throughout the mountains of the west. By the time 1900 rolled around significant mining of minerals was known throughout eastern Oregon, millions of board feet of timber were milled and significant regions were well suited for diverse crops and livestock. By 1900 towns in eastern Oregon rivaled communities throughout the Willamette basin for influence and political clout, with the exception of Portland. By 1900, native populations had been placed on reservations in Oregon and Washington and have existed in subsistent meagerness until casinos were permitted on reservation land and the subsequent wealth has been employed creatively and resourcefully.

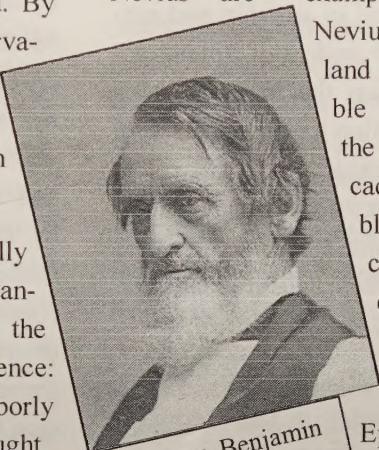
Those who traversed the Oregon Trail were essentially people who had little to leave behind or they had wander-lust in their bones. The migration brought all the varieties of the nineteenth-century American experience: pioneer courage, a back breaking work ethic, neighborly hospitality and help when needed. They also brought deep strains of racism and ethnic, religious prejudice. Why wouldn't they? The recent memory of European religious wars, slavery, conquering and domination of native people, ownership of land, the beginnings of harnessing nature's wildness (especially water), all were forces that commingled with goodness and a striving to create cultures of fairness. It was not easy nor does it seem to ever be over.

Oregon's contrasts are at times extreme and piercing. In 1923 the Ku Klux Klan claimed 35,000 members in Oregon. When we became a State of the Union in 1859 there was a statute forbidding African Americans from living here. That statute was on our books until 1927. Pathetic!

I am proud of Mandanna, my pregnant grandmother on the Oregon Trail. After settling in Oregon and birthing five children, her husband, Duffield Kimsey, died. Not many years later, near the end of the civil war, Mandanna married

William Owen Bush, a black person from Tumwater, Washington. Bush was a member of an impressive family who had tried to live in Oregon but the prejudice was too great for them so they settled not far from Olympia.

There is the story that Baptists walked to Oregon, Methodists came by horseback and Episcopalians waited for the Pullman cars on the Union Pacific. It is close to the truth, the notable exception being now forgotten of lay persons and a few rather impressive bishops and priests whose efforts were marked by tireless journeys and the significant building of an Episcopal presence throughout the northwest. Bishops Scott and Morris and Fr. Reuben Nevius are examples of such intrepid witnesses.



The Rt. Rev. Benjamin Wister Morris. Photo courtesy Diocese of Oregon Archives.

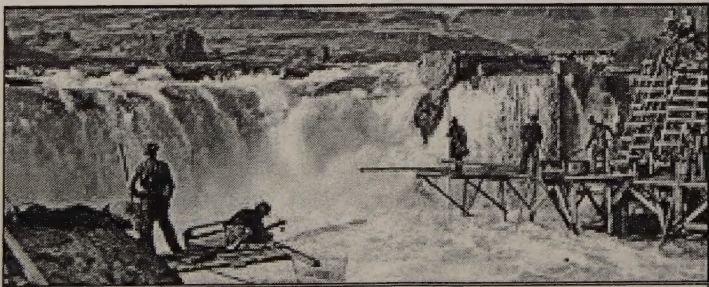
Nevius, rector of Trinity Church, Portland for a short time, got into a squabble and ended up spending most of the rest of his life east of the Cascade Mountains. He was responsible for the building of over thirty churches in eastern Oregon and eastern Washington and Idaho.

I wish I could say some great missionary strategy formed an Episcopal jurisdiction within eastern Oregon in 1907. But, alas, my image is that of Benjamin Wister Morris, the then bishop of all of

Oregon, who returned from a three month journey into the 59,000 square mile area that defines eastern Oregon, put his tired feet up on the stoop of his leather chair in the Arlington Club of Portland and said: ENOUGH! Several months later the House of Bishops elected Robert Lewis Paddock to be the first bishop of the Missionary District of Eastern Oregon.

Robert Paddock came to us from Holy Apostles parish on the lower west side of Manhattan. His father became Bishop of Washington State when Robert was but eleven,

and his uncle was Bishop of Massachusetts, so he had some predisposition as to what the episcopate was about and what his life in the west would be. 59,000 square miles were his, with no paved roads, while horse back or carriage or very



Celilo Falls. Photo courtesy Oregon Historical Society.

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## Christ and Culture, *continued from page 3*

early autos were his conveyance, with the exception of the Union Pacific that covered the northern parcel of his cure. He relentlessly went from village to village supporting Episcopalians and introducing others to our brand of Christianity. I believe there were but two ordained priests when he arrived in his cure.

Paddock was an ecumenist and a visionary for indigenous leadership. If the Methodists had preceded him in a town and were well established there, he would counsel Episcopalians to worship with the Methodists, and pray for the time when our understandings of baptism, Eucharist, and ministry might be unified in worship and witness. He was a correspondent and student of Roland Allen, who was pioneering missionary theology and strategy in China and Africa. Both Allen and Paddock were committed to a contextual application of the Gospel of Christ, the healthy theological formation of an indigenous leadership, both lay and ordained, and, in the words of the fourth proviso of the Lambeth Quadrilateral, the historic Episcopate locally adapted.

Robert Paddock is close to my heart. He confirmed my father in Antelope, Oregon, probably in the Methodist Church where my mother's father, George Rustin Moorhead, had been a frequent Methodist preacher some years before. Paddock's ways did not fit the image of some



St. Thomas Episcopal Church, built in 1876, in Canyon City, Oregon. Photo by Ian Peollet, source [www.wikipedia.org](http://www.wikipedia.org), licensing under CC BY-SA 3.0.

powerful lay persons in eastern Oregon. His longing to grow his own leadership and not rely exclusively on imported clergy, his ecumenical leanings and his earthy, unpretentious friendship with whomever he met were frowned upon by those whose image of the episcopacy had been formed by more traditional images in the south and east than in Canyon City, Oregon. Paddock probably suf-

fered a nervous breakdown, and for relief from the ire of a few of our Episcopalians he left and became Secretary

of the YMCA in France during WWI, driving an ambulance and being in the trenches with the dough-boys.

He returned to eastern Oregon, but a continuing tenure as our bishop was not to be. He resigned and in 1922 William Remington was elected his successor. Remington had been elected suffragan in South Dakota at age 34, served in eastern Oregon 23 years and in 1945 accepted a call to be suffragan in Pennsylvania. Remington attracted a bevy of young, just out of seminary clergy, and grew the church significantly in his episcopate.

In the early 1870's, Samuel French of Cove, Oregon had bequeathed to the Episcopal Church one-hundred acres of rather good farm land at the foot of the Wallowa Mountains in the Grande Ronde Valley, the valley of peace as it was known by native people. In 1875 Ascension Church and rectory were built by Reubin Nevius. A school for girls was constructed and destroyed by fire shortly thereafter. The Ascension Church faith community continued but further development of the acreage did not. Bishop Remington brought it to life with summer youth programs in 1924. Tens of thousands of young and old have known their



Front entrance to the rectory of Ascension Church, Cove, Oregon. Photo by Ian Peollet, source [www.wikipedia.org](http://www.wikipedia.org), licensing under CC BY-SA 3.0.

primary Christian formation at Ascension School and Conference Center in the past 87 years. Over the past 50 years, significant continuing education for adults has been offered at Ascension. Through these programs, we encountered incredible moments of diverse wisdom and carved new understandings of Christian thought and action into our diocesan persona. The Celtic world was opened to us, giving us the gift of discovering ancient Christian roots that affirmed beliefs we had long held but knew not their legitimacy.

I was ten years old when Lane Wickham Barton was elected the third bishop of the Missionary District. Raised Presbyterian he was a staunch low church evangelical. Barton would see pictures of bishops in copes



**Christ and Culture**, *continued from page 4*

and miters and mutter “millenary, millenary.” I must have been inoculated by his evangelical churchmanship as I have never worn a cope and miter in my thirty-one years of episcopacy. The Barton decades were growing and stabilizing years for us, and his leadership, although a mirror image of a conservative, cardinal rector, was ever open to an opposing point of view. Though Barton disagreed with Bishop James Pike on most theological matters, he brought Pike to Ascension School on a warm summer day and 200 people showed up to listen to him defend his beliefs. Ironically, Barton was quite the high churchman when it came to defending the unity of Christ’s Body. It was a blessing he did not live to see the fracturing of the Episcopal Church and the dissonance within the Communion. He loved Lambeth and counted the days when he could return. Amid all the prelates of the world at one of their meetings, he was the only bishop not wearing a clerical collar. The Archbishop of Canterbury sent him a stern note via a page saying: “Will the Bishop of Eastern Oregon please retire and return with the appropriate dress for the occasion.” It was an imperative, not a question.

When I was ordained and assigned to my first mission church, I went to Bishop Barton for my marching orders. “Call,” he said. So, I got my meager parish list out, called on all my parishioners, went back to Bishop Barton, said I had completed the list and asked what was next. “Start Over!” was his reply. He would be horrified with how much time clergy spend in their offices now, expecting the world to come to them via their computers. He knew the value of personal contact. I remember the first call I made with him when I was yet in seminary but serving as an interim in my home town one summer. After the visit he asked me what I had learned about the family we had visited. After I had finished he spoke for probably fifteen minutes about what he had observed in their living room and remembered of the dialogue. It was amazing how much he had learned from a simple home visit—observing, noting, remembering—the key to his pastoral wisdom. That visit was fifty-four years ago and I still remember the woman’s name we visited.

When I was elected bishop his first message to me was brief. “Dear Rusty: Bishops either grow or they swell. (signed) Tra la la, Lane W. Barton.” Several months later I wrote him a note and when I signed the letter I made

the mistake of putting the cross in front of my signature. It did not take him long to reply. He said, “For our Lord’s sake perhaps instead of a plus in front of your Christian name, you should use a minus. Tra la la, Lane W. Barton.”

I believe the most significant Anglican ecclesial event since the Reformation happened on Bishop Barton’s watch, during the Toronto Congress in 1963 which birthed the impressive document, “Mutual Responsibility and Interdependence in the Body of Christ” (MRI). I need not remind you of the wisdom of those pages. It offered us the grace filled invitation to be a different Church than we had become over the past four-hundred years. Throughout eastern Oregon we employed the MRI study program, “The Parish Comes Alive,” and it changed our lives. If our Communion had stayed the course with MRI I do not think the Anglican Covenant would be on our agenda.

We do not have time to unpack MRI extensively at the moment, but it is important to remember that it critically engaged the hierarchical, clergy dominated structure of Anglicanism. It did mortal combat with the legacy of missionary colonialism, opening our interaction one with another to Jesus’ supplication: “I no longer call you servants for the servant does not know what the master is doing; but I have called you friends, for all that I have heard from the Father I have made known to you.” I believe if you take this paradigm of friendship seriously there will be a redistribution of authority, power and control. I find it fascinating that while MRI opened us up to and encouraged us to be more responsive to burning social issues of our time, it has had less effect on our church structures. On all levels of our Anglican life, too often the question is not: to whom can I go to listen and learn and deepen the friendship of Christ? Rather, the question is: who is in charge? There is a strong exception to this and his name is Spofford.

Our fourth bishop, William Benjamin Spofford, elected by the House of Bishops in 1968, embraced MRI with commitment and



The Rt. Rev. William Benjamin Spofford. Photo courtesy Diocese of Oregon Archives.



## Christ and Culture, *continued from page 5*

energy, and the transformation continued. The fourteen historic Missionary Districts all received their funding from the Home Department of our then National Council. The funding pie from the General Convention budget was decided and distributed by the Director of the Home Department, a sum of several million dollars. Following in the path and spirit of MRI it was determined that a Coalition would be created and the member jurisdictions would corporately decide the vision, ministry and mission goals, and the fiscal support for the member jurisdictions. Forty years ago Coalition 14 launched a process that put flesh on Mutual Responsibility and Interdependence in an unprecedented manner. Tough, creative work resulted in the Missionary Districts embracing common goals and objectives and adherence to guidelines. To wit:

- full disclosure of all available revenues,
- transparent budgets from each jurisdiction presented to Coalition 14's annual meeting for support and accountability,
- corporate decisions by the annual meeting as to who gets what from the fiscal pie,
- 25% of Net Disposable Income from each congregation for the support of the jurisdiction,
- full payment of the General Convention apportionment,
- total ministry to be embraced with local adaptation honored and supported,
- task forces for program and mission within each jurisdiction were expected to be in communication with parallel efforts from 815 (Episcopal Church Center) and other jurisdictions within Coalition 14 and beyond.

And we lived into these matters with loyalty and hard work. After nearly forty years Eastern Oregon has a diocesan support standard of 25% of net disposable income.

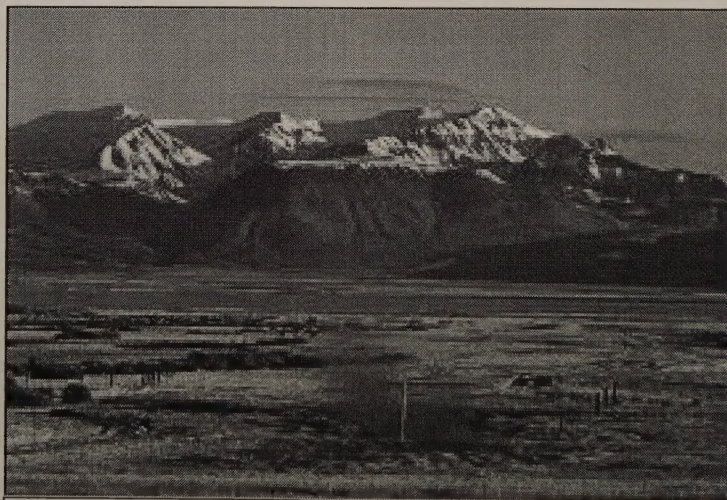
Spofford was a primary mentor for my ministry dating back to seminary in Cambridge, so when I was consecrated in August of 1980 as Eastern Oregon's fifth bishop there was a rather seamless transition. Our belief in Mutual Ministry was unequivocal; we

shared a respect for more open processes of governance; we desired to have clergy leadership who were unafraid of sharing authority; we were committed to focusing on baptism as the key to life ministries rather than ordination; we believed in the re-formation of the Book of Common Prayer; we were committed to the ordination of women; and moving deeper into the issues of human sexuality. I will have more to say about my episcopate when I close these thoughts but I want to turn to another page for a moment: the issue of culture and Christianity.

When I was ordained in 1960 the census reported that 72% of Oregon was unchurched and Washington also claimed or bemoaned a similar statistic. That record number for the U. S. continues to hold up. I begin my discussion of culture with some personal reflections about my formation as a Christian person growing up in eastern Oregon. I am stretching culture a bit by including some phenomenology. Our holy God has left intuitive hints of holy Presence throughout all creation, but few surpass the sacred imprint of God you find in this place. Long before I heard of Irenaeus I drank in his theology of the Incarnation with my mother's milk. The union and communion of God in Christ, bringing down God to us and raising us to God, is the distinctly Christian code language of what was secretly apprehended in my heart and head as I grew up in eastern Oregon. I was formed by small but vital faith communities, the 1928 Book of Common Prayer, by the faith and generosity of my parents, by my wife and children, by friends and by the wild, spectacular environment of my birth.

Eastern Oregon is outback country defined by small settlements, tough, resilient, independent men and women

and stunning vistas. Decades prior to my reading Abraham Heschel, I was immersed in the awe and wonder of creation, without which, Heschel maintains, you lose the capacity to believe—to have faith. How much does our culture and environment inform and instill within us the Presence of God and the wisdom of Christ without our cognitive awareness? I think of my



Steens' Mountain.  
Photo courtesy Oregon Department of Transportation.

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## Christ and Culture, *continued from page 6*

father's love and care for horses and his awe of the Steens' Mountains; of the appreciation for life reflected in Gretchen and our children; thousands of images fill my heart of the quiet, relentless intuitive voice of God whispering: pay attention, be in awe, and be well. I know there is a risk of sentimentality without substance in this.

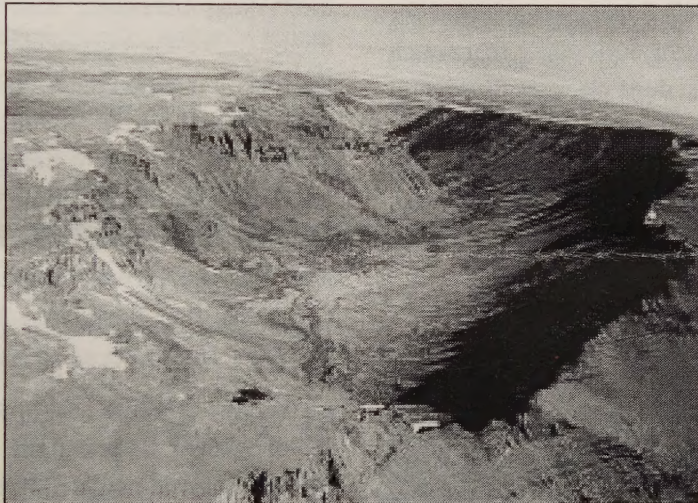
We lived in Baker City for a few years. It is a great icon of the old west, having its origins in the gold fields, lumbering and cattle. It was the most out-back place we have lived. I would show up at the local café for the daily coffee session. Often, one of the ranchers would rehearse a theme I heard often: "Rusty, when I am elk hunting or playing golf, I am as close to God as I am in church." And with this, he would just stare at me. My initial response was culling my mind for the answer I must have learned in seminary, but alas, nothing came.

One day, this man presented me with the same litany and eureka, I responded. I said, "Charlie, I agree with you, and I am embarrassed I did not commend you for your wisdom the other day." And as he glanced at me with some suspicion, I continued. "For me, Charlie, the issue is not God's Presence in the Elk Horn Mountains or on the fairway, for me the issue is our response. When you hit a drive 300 yards straight down the fairway, do you fall down on your knees and say a prayer of gratitude for all that comes together enabling you to enjoy that moment? You could do that. The Church is not the only place we can thank God, but do you?" I'm not sure of the appropriateness of my response but it is an attempt to listen to whatever wisdom there is in the culture and bring it into some unity with our Christian faith—union and communion with God in Christ.

These are some markers of cultural and familial influences on my spiritual formation, and much of it is pagan stuff IF you employ the classical definition of pagan—heathen, unlightened, irreligious—but from *pagus*, civilians of the country, people of the land. Isn't it inter-

esting the church would cast such a negative, pejorative slant to much of what formed me. I believe a good share of orthodoxy's difficulty with pagans is simply because of the cultural divide between urbanized centers of structured Christianity as contrasted with out-back, fringe, isolation-driven Christianity. The down side of out-back, fringe existence is it can become callous and hardened to the world within and the world beyond OR, ironically, it can become sensitively attuned to interdependence with God's holy creation.

Irenaeus found himself in Lyons, an out-back portion of the Roman Empire in Gaul inhabited by barbarous Celts, and yet it is this environment that prompted him to reflect upon and bequeath to us as fine a distillation of the theology of Incarnation we could know or imagine. The out-back nature of the environment of eastern Oregon nurtured in me the awe and wonder of Irenaeus' reflections long before I could define such insight.



A view of Steens' Mountain from the heights.  
Photo courtesy Oregon Department of Transportation.

Paralleling my being nurtured spiritually by our Holy God's creation, I was also immersed into an environment of organized religion that was bizarre. I was raised in a town of 3,000 with 36 denominations and 70% of the population unchurched. Most churches were conservative protestant denominations—most of them fundamentalists, a handful of mainline faith communities, topped off by Roman Catholics and Mor-

mons. The status of churches was mixed, but certainly light years away from the privilege often known in distant cultures.

Bob Parlour was a priest from Massachusetts and came to serve a small Nevius church, St. Thomas in Canyon City. He was breaking the speed limit one day on a state highway when a trooper pulled him over. Bob was wearing his clerical collar and being from Massachusetts he was confident his obvious Catholic persona would save him the price of a ticket. He stuck his neck out the window far enough so the patrolman would be sure to see the collar. And as the officer handed Bob the ticket with the considerable dollar fine thereon, he quizzically looked at

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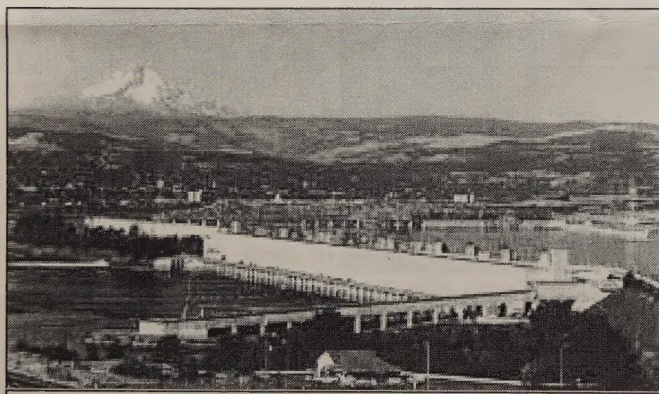


## Christ and Culture, *continued from page 7*

Bob and said, “By the way, what do you do for a living?” As he received the speeding ticket, Bob knew for certain he was far removed from the culture of Boston.

The Episcopal Church’s interaction within such a culture was varied, depending on the clerical and lay leadership, but my perception is that our Church attempted to engage the culture rather than condemn it. Jackson Gilliam, later to become Bishop of Montana, was our first resident parish rector and he saw himself as the village vicar, employing the English context. His participation in the issues of our community was broad and deep. Consequently his pastoral care reached far beyond our parish list and his sense of justice was communicated poignantly in broad community venues.

John Harper, later to become Rector of St. John’s, Lafayette Square, in Washington, DC came to us as a seminary intern. At age 16 I drove a ’47 Studebaker pick-up for John as he called on a section of our county that was a ghetto of rural poverty. Door to door we went for several weeks, calling on people and inviting them to St. John’s and seeing how we could be of help. Years later, people who knew my dad was associated with the same church



The Dalles Dam.

Photo courtesy Oregon Department of Transportation.

John had represented, would come into his store and ask about John Harper. Such modeling of Christian discipleship was huge in my Christian formation.

In out-back country if you do not love and respect the turf you will die—if not physically, probably spiritually. I used to take clergy who expressed an interest in coming to eastern Oregon on car rides into the less scenic areas of our diocese. On one such occasion, after a four hour drive into the high desert, a priest said to me, “Well, that is the most God-forsaken country I have ever seen.” I

discouraged his coming, partly because the small town to which we had traveled was where I was conceived! Knowing and embracing the Presence of God in the place we live is perhaps the gift pagan people have to offer the Church. What Gretchen and I knew intuitively about the importance of holy place was made manifest to us in the thin, isolated environments of first millennium Celtic Christians living on the edge of Ireland and Scotland.

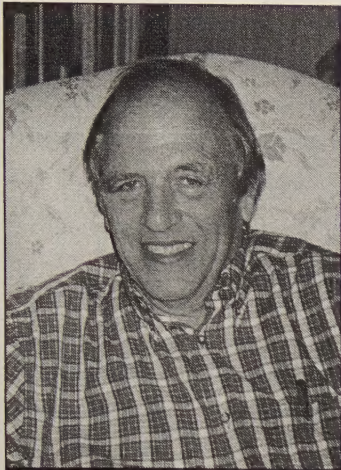
I was taught in seminary that the first wave of significant Christian mission in the British Isles was Augustine’s coming to Canterbury in 597. I did not know that 597 was also the year that Columba died on Iona—that by 597 Celtic Christianity had been alive and flourishing in Ireland for 200 years—that the Celtic Christian embrace of Christ that prevailed for 500 years in the Gaelic Isles represented a distinct alternative to much of what the Roman Church was becoming. The candle of light that the Celtic Church represented was severely dimmed by the Viking invasions, then subjugated and essentially forgotten by the continental church after the Battle of Hastings. I mention the Celtic moment in history because it is out-back, fringe, wild and exciting—like eastern Oregon. It is a way of being Christ that focuses on the goodness of creation, siding with Pelagius, of not being fearful of differences, of ever being open to dialogue, of honoring people with hospitality, of cultivating giftedness rather than examining for heresy, and claiming the birthright of baptism and doing something about it.

I have loved my life east of the Mountains. My embrace of John 15:15 is essentially because of the friendships that have carved new definitions of God’s Presence upon my heart. I learned a ton of pastoral compassion from Bob Ladehoff and I have already affirmed the mentoring of Bill Spofford. Some friends often took me and my constituency into places I probably would not have traveled: John Hines and the General Convention Program; Jack Allin and Ventures in Mission; Ed Browning and no outcasts; David Perry and his ecumenical visions. Amid the immersion into complex, tough issues, the Episcopalians in eastern Oregon were loyal, open, angry at times and supportive of their Church.

In 1969 I returned home from South Bend, Indiana and the Special General Convention to a cattle town Gretchen and I were serving. After voting \$400,000 in reparations to the Black Economic Development Conference, I was scared to death; and I should have been for people were upset. After a two hour discussion with parishioners and



## G. Michael Strock Honored



G. Michael Strock. Photo courtesy Barbara Turner.

At its meeting in April, the Board of Trustees of the National Episcopal Historians and Archivists (NEHA) chose G. Michael Strock to be the recipient of the Canon John W. Davis Award. The award, named for past president John W. Davis, is given in recognition of distinguished service to "the ministries of Ecclesiastical History and Archives."

Strock is a native of Wauwatosa, Wisconsin. He earned his bachelor's degree from the University of Wisconsin and his master's in history from DePaul University. After successfully passing the Federal Service entrance exam, in 1965 he went to work for the U.S. Park Service. His first assignment was at Fort Caroline in Jacksonville, Florida, then at Castillo de San Marcos in St. Augustine. For thirty-one years, he was posted at various parks

around the country. Upon retirement, he returned to St. Augustine, the home of his wife Melinda. There he became an active member of Trinity Church and wrote its history. Unable to quit teaching, for the past twelve years he has taught the history of St. Augustine at Elderhostels.

Strock, historiographer and archivist for the Diocese of Florida, became a member of NEHA in 1999 when he was co-opted to host NEHA's Annual Meeting and conference in St. Augustine. He did such a memorable job that he was soon pressed to serve as conference coordinator, assisting planners of future conferences and as liaison to the board.

In choosing him, the board noted Strock's service as a vice-president of the organization as well as other activities. In addition to serving as conference coordinator, he has conducted workshops on writing parish history and organizing parish archives, been a mentor to new members, solicited and written articles for *The Historiographer*, and reviewed books for that publication. A major contribution was his work on *Archives for Congregations*, a booklet that has helped many parish archivists. In general, Strock "[did] what needed to be done."

*A. Margaret Landis*

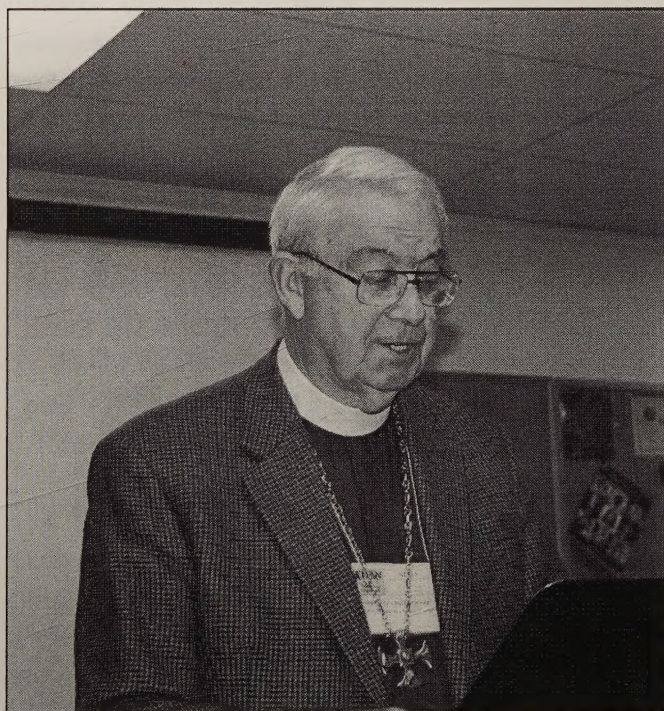
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## Christ and Culture, *continued from page 8*

attempting to explain the context of the decision, one of the more conservative people present came to me and said not in several light years would he vote as I did, but he could understand why I did it and he handed me a check for \$1,000 for the Black Economic Development Conference.

My charge to the Church is to listen more appropriately to one another and to the culture of the world. Context is everything. It was to Jesus and it should be for us. I fear that as an organism becomes an institution we shift the priority of our existence from a listening, questing, missionary movement to a stable, learned tradition-filled institution. I think the seed bed for control and autocracy within the Church is somewhere in this mix. We often name it "orthodoxy" so as to protect us from all those pagan voices. So, if this sounds as though it is a plea to pay attention to fringe, out-back territories like eastern Oregon, you are correct. Be well—and be friends.

*The Rt. Rev. Rustin R. Kimsey,  
Bishop of Eastern Oregon, retired  
The Dalles, OR*



The Rt. Rev. Rustin R. Kimsey delivering his address.  
Photo courtesy Christopher Agnew.



## Highlights of the 2011 Annual Meeting of the National Episcopal Historians and Archivists

The Annual Meeting of the National Episcopal Historians and Archivists was held on Friday, 17 June 2011, at Trinity Cathedral in Portland, Oregon. Minutes of the last Annual Meeting held on 22 June 2010, at the Church of the Good Shepherd in Raleigh, North Carolina were approved as corrected.

The Treasurer's report, given by Sarah Hockings, showed that receipts exceeded expenditures by \$5,296.89 for fiscal year 2010-2011. The audit has been completed and NEHA's books were found to be in order. Form 990-N (e-postcard) was filed with the IRS. A balanced budget for 2012 was adopted by the Board at its 14 June 2011 meeting. Art Leiby stressed the importance of the King-Talbot Fund. The balance in the Fund on 31 December 2010 was \$15,569.13; distributions into the Fund during 2010 were \$797.10.

NEHA's website has been completely redesigned by Mr. Matthew Payne, our new websexton. We can now gather data on the number of visitors, how they found the website and how long they spent on the website. New information will continue to be added. Mr. Payne is seeking a volunteer to serve as a back-up administrator. Anyone interested in this position should contact him at

[episcopalhistorians@gmail.com](mailto:episcopalhistorians@gmail.com).

Although there have been interruptions in the usual quarterly publication schedule of *The Historiographer*, the editor Ms. Deborah Crall is now settled in Arizona and expects to resume a regular schedule. The staff at Trinity Cathedral in Phoenix has assisted the editor with publication and distribution.

A display celebrating the fifty-year history of NEHA was prepared by Ms. Margaret Landis. She and Ms. Susan Rehkopf related some of the experiences they had in trying to locate photographs of the founders of NEHA who were present at the first conference at Sewanee, Tennessee in 1961. Most of the dioceses were unaware of the role their historians had played in the early days of the organization. Members were encouraged to see the display in Kempton Hall on the main floor.

The Bishop's Award for 2011 will be presented to the Rt. Rev. Larry Maze, retired Bishop of Arkansas, for his efforts to promote the Archives of that Diocese.

The Rev. Canon John W. Davis Award will be presented

to Mr. Michael Strock in recognition of his time and energy not only as a NEHA Board member, but also his many activities for the organization including conducting workshops, contributing articles for *The Historiographer* and, in general, for doing what needed to be done.

The Rev. Canon Laurence W. Fish Award for the best parish history will be presented in 2013 at the Tri History Conference.

The Rev. Dr. Agnew, speaking for the nominating committee, presented the candidates for election to the Board of Trustees: Ms. Paula Allen, Mr. Robert Neslund and the Rev. Bindy Snyder. Ms. Barbara Turner and Ms. Mamre Wilson are rotating off the Board. Mr. Leiby moved that nominations be closed. Mr. Vince Anderson moved that the Secretary cast a unanimous ballot for those nominated. This was seconded and approved.

Ms. Rehkopf read a letter of greeting to the Conference from the Rev. James R. Wilkinson, Historiographer of the Diocese of Kentucky. Members were reminded that he had been our Conference Speaker in Memphis. The Rev. Snyder read a letter of greeting from the Rev. Dr. Robert Wright, Historiographer of the Episcopal Church.

The Board anticipates sharing a booth at next year's General Convention with the Historical Society of the Episcopal Church and the Episcopal Women's History Project. Anyone planning to attend General Convention who may have time to help with staffing the booth is asked to contact the President of NEHA.



The delicious cake served during the NEHA 50th Anniversary celebration. Photo courtesy Christopher Agnew.

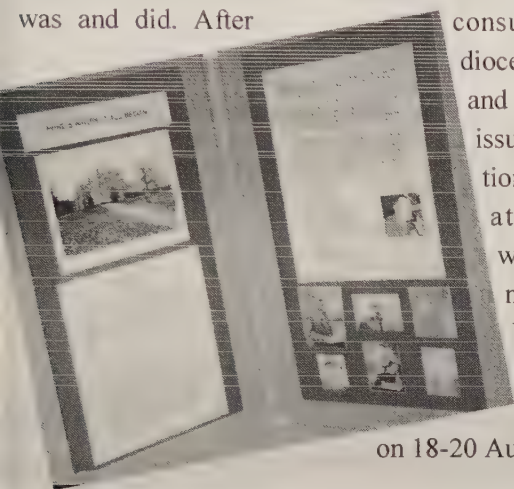
*Continued on page 11*



## Where It All Began: A Brief History of NEHA

*The following is derived from the material on the display panels, first shown during the NEHA conference in Portland, Oregon.*

Arthur Ben Chitty, historiographer for the University of the South and ambassador for higher education in the Episcopal Church, had traveled widely around the country. During the course of those travels, he became aware that "there was a great deal of historical material lying about in dioceses and parishes but much misunderstanding about what should be done to preserve this material." Also, he was frequently asked just what a historiographer was and did. After



consulting with diocesan bishops and others, he issued an invitation to a meeting at Sewanee where these matters could be discussed. This meeting took place on 18-20 August 1961.

The bishops proved surprisingly supportive. Wilburn Campbell of West Virginia wrote, "Thank you for calling my attention to the fact that we do not have a historiographer for the Diocese of West Virginia. I have hastened to correct this oversight..."

Alfred Voegeli of Haiti wrote, "I think your interest and the endeavor to organize the information that exists in the whole Church is a very wise one indeed. Interestingly enough, I was discussing this matter with Bishop Higgins in Rhode Island just nine days ago."

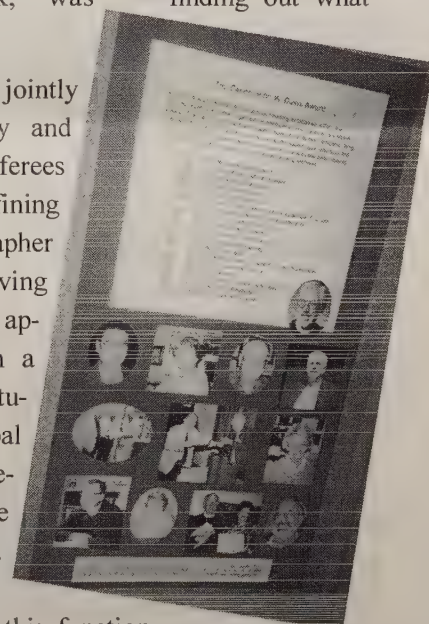
Frederick Warneke of Bethlehem wrote, "...Just recently

in acquiring new have provided a for archives and we are trying to bring together various historical materials.

Historiographers themselves hastened to support such a conference. Allen Breck of Colorado wrote, "I certainly want to be a part of the organization and I think that together we might raise a considerable amount of enthusiasm.... I see no better way by which we can accomplish the mission of historians in the American Church."

The theme of the first "Conference of Historiographers," which attracted twenty-some historiographers, spouses, and University folk, was "finding out what we ourselves are doing."

At this first meeting, jointly chaired by Ben Chitty and Blanche Taylor, the conferees adopted a statement defining an Episcopal Historiographer as "a man or woman having official responsibility, appointive or elective, in a parish, diocese, or institution of the Episcopal Church to collect, preserve, or promote the use of historical materials. The Historiographer may or may not divide this function with an archivist or registrar."



### NEHA Annual Meeting, *continued from page 10*

The Board will be distributing a survey to collect information on the interests of our members. Your response will be valuable and much appreciated.

*Susan Rehkopf  
srehkopf@diocesemo.org  
and Sarah Hockings  
hckngs@aol.com*

Calling themselves the Conference of Historiographers, the group set for itself the following tasks: It would act as a clearinghouse for ideas, meet occasionally, and publish an occasional newsletter. By resolution, it urged each diocese which did not have one to appoint or elect a competent or interested person to be the historiographer. It also stated it would not create an organization separate

*Continued on page 12*



## Eden: End of the Oregon Trail

It is hard to think of Oregon without a mind's eye picture of the covered wagons on the Oregon Trail winding their way to what they termed "Eden." The real life picture is regrettably far less romantic. Those who could afford it came by ship. They left the east coast ports sailing around "The Horn," or crossing the Isthmus of Panama, and then proceeding by ship to Astoria, at the mouth of the Columbia River. Those who came by wagon were largely destitute, many as refugees from the Border States fleeing the real threats to their lives posed by their being either northern or southern sympathizers in the "War Between the States." The "Eden" that they were seeking was both physical as well as psychological.

The NEHA conference tour visited a number of places in the hope of putting this saga in context, so that participants could experience some of the physical "Eden" that the pioneers sought. The Willamette Valley of Oregon is considered one of the most productive agricultural areas



One of the beautiful vistas found at the Bishop's Close.  
Photo courtesy Christopher Agnew.

in the world. Although not particularly large, the valley floor is approximately 120 miles by 40 miles, but it can and has commercially produced nearly every food or fiber crop grown outside the tropical or sub-tropical zone.

*Continued on page 13*

## Brief History of NEHA, *continued from page 11*

from the Church Historical Society, nor would it assess its own dues. Instead, it urged all historiographers to become members of the Historical Society.

Early in its career, NEHA tried to meet at the time and place of the Annual Meeting of the Church Historical Society—which usually took place in May in Austin. But this conflicted with NEHA's desire to meet in various parts of the country. Plus, schools were still in session in May. Later, however, a number of conferences were joint events. NEHA also tried to meet at the time of General Convention. Scheduling time for papers, tours, and an Annual Meeting proved impossible, thus only twice did that occur—1964 and 1967. And holding the 1970 conference in Austin while General Convention met in Houston was equally unsatisfactory.

In 1984, NEHA joined with the Historical Society and the Episcopal Women's History Project for the first tri-history conference. These were held every other year through 1990. Following a break, the three groups resumed meeting together in 1997, another General Convention year. Despite being held at a different time and

place, the competition with General Con-

vention was too much. Tri-history conferences are now held triennially in the year after General Convention. Twice they have become quad-history conferences—in 2001 the fourth party was the Anglican Church of Canada, and in 2004 it was the Lutheran Church in America.

*A. Margaret Landis  
Sarah Hockings*

*All photos courtesy NEHA*







The Oregon Mission was run by the Methodist Church from 1831 to 1846. The Willamette Station was built in 1834 by the Rev. Jason Lee, with assistance from his nephew, the Rev. Daniel Lee, Cyrun Sheppard and P. L. Edwards.  
Photo courtesy Christopher Agnew.

**Tour Stop: St. Michael Fackler's Homestead.** In the fall of 1847, the Rev. St. Michael Fackler became the first Episcopal clergyman to enter the Oregon Territory, earning his way here by driving the very first flock of sheep to Oregon. The site of the homestead of Fackler and his young bride's is now an open field, and he lived here while serving his flock of people in Salem, Oregon City, Butteville and Champoeg. His wife would die here at age 20 of fever after the birth of their second child, who soon followed his mother. Fackler was the second, although brief, president of Willamette University following its founder the Rev. Dr. James H. Wilbur, a Meth-



A model of the original log building of St. Paul Church, the first Catholic church in the Oregon Territory.  
Photo courtesy Christopher Agnew.

odist clergyman. Fackler courted and married Dr. Wilbur's sixteen-year-old daughter, Elizabeth, then departed the institution shortly thereafter! Fackler also was

given a site by the Methodists for the first Episcopal Church in Salem, St. Paul's Church.

**Tour Stop: Champoeg.** What is now a state park was once the largest community in the Oregon Territory and site of Grace Episcopal Church, the third parish in the territory. The entire community was totally destroyed by the Great Flood of 1861 and never rebuilt.

**Tour Stop: St. Paul Church, St. Paul.** A Roman Catholic settlement, their first log church was built in 1836. The 1846 church is the second church to occupy the site, but still the oldest brick structure in the Oregon Territory.

**Tour Stop: Oregon City.** In 1842, Oregon City was platted by Dr. John McLoughlin, Chief Factor of the Hudson Bay Company. The first use of the American Prayer Book in the west occurred here in a baptism by Fr. Fackler on 1 December 1847. The second Episcopal



An interior picture from the Jason Lee House, built in 1841. Although built for Lee, the building housed four families, totaling eight adults and eight children.  
Photo courtesy Christopher Agnew.

Church in the Pacific Northwest, St. Paul's was established here on 25 May 1851, and the first convocation of the Oregon-Washington District was held here on 2 August 1853.

**Tour Stop: Milwaukie.** St. John's Episcopal Church, located here, is the third oldest continuous congregation in the Pacific Northwest.

**Tour Stop: Sellwood.** This community was named for the Rev. John Sellwood, a member of the Sellwood family that included three of the early Episcopal clergy in Oregon. St. John's Memorial Church was built here in 1894, but dissolved in 1931. In 1961, the Old St. John's Episcopal Church in Milwaukie was floated down the river and made a public chapel at Oak Park in Sellwood.

*Continued on page 14*



## Diocese of Arizona 50th Anniversary History Video Project

In order to celebrate the fiftieth anniversary of the formation of the Diocese of Arizona, the Rt. Rev. Kirk Smith appointed a committee to create a video on the history of the diocese. This committee, comprised of Bishop Smith, Canon Ray Dugan (Chair), the Rev. Craig Bustrin, Deborah Crall, Greta Huls, the Rev. Don Mouson, and Canon David Pettengill, was under a great time constraint: how to condense historical material from mission district to diocese, a sweep of some 150 years, down to 12 minutes.

We spent many enjoyable hours collecting photographs, telling stories, and looking into Arizona's past. Eventually, we had a script that was far too long, and then spent more time paring the text down. We were fortunate enough to be able to turn the script over to a very capable duo of videographers: Bryan Matuskey and Craig Bustrin. We were also extremely fortunate that a professional narrator, Allen Vanik, was a member of the diocese and willing to donate his services, for which we were extremely grateful. Working on a project like this, which combined archival research and creativity, was an absolute joy, and we hope that other dioceses may be inspired by our example.

The video first aired at the Diocesan Convention of the Diocese of Arizona in October 2010. The video can be viewed on You Tube at:

<http://www.youtube.com/watch?v=SdecE3Tqpog>

*Deborah Crall  
TheHistoriographer@gmail.com*

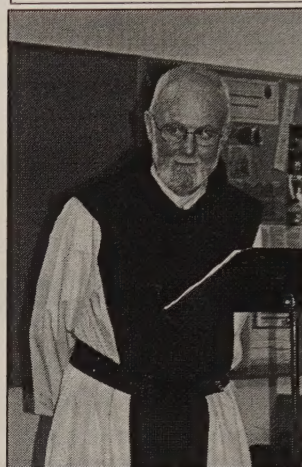
### Oregon Trail, *continued from page 12*

This is the oldest (former) Episcopal Church structure in the Pacific Northwest having been built in 1851.

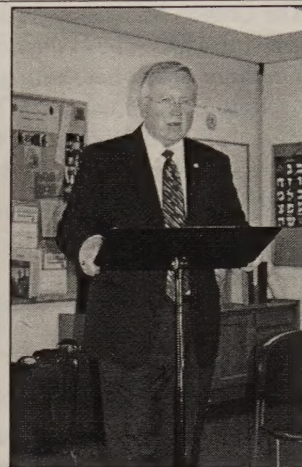
*Richard Van Orman  
Archivist and Historian, Diocese of Oregon  
richardvanorman@msn.com*



A group picture of conference attendees.  
Photo courtesy Christopher Agnew.

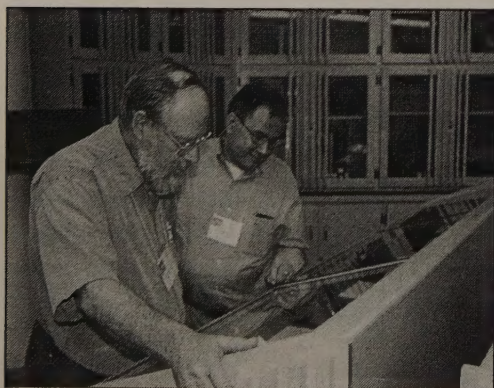
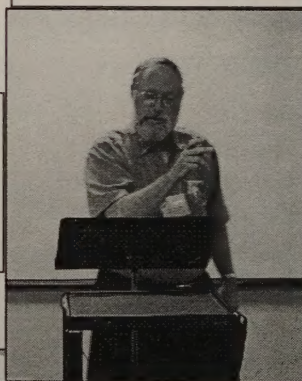


Fr. Martinus Crawley  
during his presentation on  
the Indian Journal of the  
Rev. R. W. Summers.  
Photo courtesy  
Christopher Agnew.

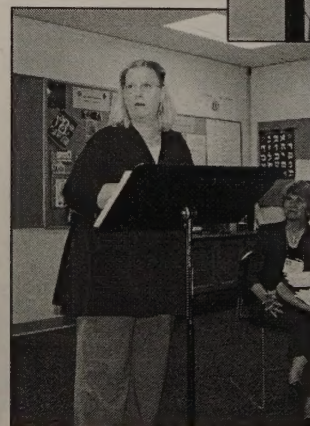


Gregg Nelson giving his  
paper on the Rev. Reu-  
ben Nevius. Photo cour-  
tesy Christopher Agnew.

The Rev. Dr. John Rawlinson  
presenting on Archival  
Methods and Writing a Parish  
History. Photo courtesy  
Christopher Agnew.



The Rev. Dr. John  
Rawlinson (left) and the  
Rev. Philip Ayers (right)  
examining artifacts in a dis-  
play case at the Library and  
Archives of the Benedictine  
Abbey of Mount Angel, the  
largest Benedictine Abbey  
in the west. Photo courtesy  
Christopher Agnew.



Jean Ballard  
Terepka  
delivering her  
paper on the Rev.  
William Rich-  
mond. Photo  
courtesy  
Christopher  
Agnew.



Items Available

The Archives of the Diocese of Maryland has several items that they are willing to ship to anyone who needs them. The archivist just requests that the postage be paid. The available items are:

The Episcopal Church Annual:  
1959, 1965,1966, 1967, 1968, 1969, 1970 (x2), 1971,1972 (x2), 1973, 1974, 1975, 1979, 1980 (x3), 1982 (x2), 1982(x2), 1983, 1984, 1985, 1986, 1987(x3), 1988, 1989, 1993 (x4), 1994, 1995, 1996, 1998.

The Episcopal Clerical Directory:  
1941, 1947, 1959 (x2), 1977, 1983, 1985 (x2), 1987, 1989, 1991, 1995, 1997.

If interested, please contact Mary Klein, Archivist, Diocese of Maryland , [archives@episcopalmaryland.org](mailto:archives@episcopalmaryland.org)



The Sanctuary of Trinity Cathedral in Portland, Oregon. The NEHA Conference Eucharist was held here, with the Rt. Rev. Robert L. Ladehoff, retired Bishop of Eastern Oregon, preaching the sermon. All of the formal meetings of the conference were held at the cathedral. Photo courtesy Christopher Agnew.

THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH  
MEMBERSHIP APPLICATION

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Address \_\_\_\_\_  
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Individual Membership:     \$45     Retirees and students:     \$25

Members receive a subscription to the quarterly journal, *Anglican & Episcopal History*.  
Please make your check payable to: Historical Society of the Episcopal Church.  
Send to: Susan Ann Johnson, PO Box 1749, Harlingen, TX 78551.

THE NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS  
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Individual Membership:     \$35     Patron Membership:     \$75

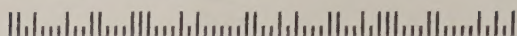
Members receive the quarterly *Historiographer* and may deduct 10% from the purchase of calendars and books.  
Please make your check payable to: NEHA.  
Send to: NEHA, 509 Yale Avenue, Swarthmore, PA 19081.



The National Episcopal Historians and Archivists  
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## INSIDE THIS ISSUE



The Bishop's Close, pictured above, is the headquarters of the Diocese of Oregon. This turn-of-the-century mansion is located on a bluff above the Willamette River.

Photo courtesy Vince Anderson.

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- *Diocese of Arizona 50th Anniversary History Video Project*, page 14
- *Eden: End of the Oregon Trail*, pages 12-14
- *G. Michael Strock Honored*, page 9
- *Highlights of the 2011 Annual Meeting of NEHA*, pages 10-11
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- *Where It All Began: A Brief History of NEHA*, pages 11-12

### Upcoming Events:

Episcopal Women's History Project Conference

"Making Do, Getting It Done"

24-27 October 2011

Seneca Falls, New York

[www.episcopalhistorians.org/](http://www.episcopalhistorians.org/)

[www.hsec.us](http://www.hsec.us)